

# SUPPLEMENT TO THE "EYANPAHA."

SEPTEMBER,

1896.

## NEWS FROM ST. FRANCIS MISSION, ROSEBUD AGENCY.

Rev. Father Ferrig S. J. attained his fiftieth year the 12th of September quite a number of which he has spent exercising his untiring zeal among the Sioux Indians. May this devoted missionary live to see fifty more of labors crowned with every success and blessing.

This Mission School has already the high number of 151 children entered and expect 40 more before the end of the month.

I hope the boys and girls of this school will, again, resume their good habit of writing letters for the Supplement. It was, and will always be a pleasure for us to hear from the children of this mission. Their success, and their interests are ours.

## CROW CREEK AGENCY, S. DAKOTA.

Rev. Father Pius, O. S. B. has an able and zealous assistant in the person of Father Ambrose Mathingly, O. S. B., who is making rapid progress in the Sioux language. He, actually, has charge of Lower Brule Agency S. Dak. and was formerly teacher in the Indian boys' school, Stephan, S. Dak.

Father Ambrose being still a young man, in the prime of life and sincerely devoted to the Indians, we wish him a long and successful career among the people of his choice.

They have between 50 and 60 pupils at the Indian School, Stephan, S. Dak., although the contract has been reduced to only 30 pupils.

## CROW-HILL.

For the third time, I refer to the Crow-Hill Indians' assembly houses for the repairing of which houses I appealed to the generosity and charity of those who could possibly lend a helping hand, however trifling the offering might be, it would be most gratefully accepted of. But, I regret, to repeat that Rev. Father Claude, O. S. B. is still the only one

who responded. There are many who loudly proclaim themselves the Indians' friend. Where are they now? This would be the favorable moment to prove their friendship by actions since the above assistance is not asked for me nor any other person but, our Sioux Indians of Crow Hill, Fort Totten. North Dakota seems to be the only place forgotten in time of need. Let us hope that it may not long continue so for the good of the poor Indians.

## FORT TOTTEN NEWS.

At last the time to return to school has come and we most heartily welcome all our good Indian children, after a vacation of two long months, to return to school the home of their education and christianization. The time of play has finished and the time of work has begun. Many of our Sioux Indian children have shown their good will and eagerness to take up their studies again and have returned to the Sisters' school the first days of September and many more continue to follow their good example. Help needed by the parents during threshing time is an obstacle to the immediate return of the older pupils, who would gladly do so. But, as there is never a joy without an alloy, the measles made its appearance in the midst of our good children a few days ago. Though, there are only, as yet, very few of them sick still, it is a great drawback at the opening of school. This disease began first at Mr. Canfield's school, which is already filled with children, half-breed Chippewas, Crees, etc. from all parts.

The 10th inst. at 2-30 A. M. Rev. Father Claude Ebner, O. S. B. of Woonsocket, S. Dak. arrived here on a visit, which he had been planning for some time, to make to all his old missions in North Dakota. He had on his way from Oberon, accompanied by Major Hall and Mr. Palmer, two or three disagreeable break-downs, it being so intensely dark that they could scarcely follow the road.

Thursday morning at 8-30 Rev.

Father Claude O. S. B. said Mass in the church of Our Lady of Seven Dolours, at which all the Sisters and children assisted and sang. After Mass the good Father was greeted and most heartily welcomed by the Sisters. He spent the morning visiting his old friends at the Agency. The Indians were all pleased to see him. In the afternoon he went to St. Michael's Mission where he said Mass the next morning. About 12 P. M. the same day Father Claude directed his steps to the Fort where he was very kindly received by Mr. Canfield, who accompanied him through the different departments of his school, after which the school-band serenaded him. After bidding goodbye to all and receiving the expressions of their sincere desire to see him soon return, he took the boat at 3 P. M. to cross the Lake for Devil's Lake city, where he was to say Mass the next morning and where his friends of by-gone days were anxiously awaiting his arrival. He left Devil's Lake City Saturday afternoon for Ruten Settlement, where he said Mass Sunday, and the remainder of the week was spent in visiting each one of his old missions within the district of Devil's Lake City,—missions so dear to his priestly heart, as being, years ago, some of the first fields of his apostolic labors, where pastor and flock were united in affection, fidelity, devotedness and generosity and where they met again to show that absence does not beget forgetfulness nor sever the bonds of true friendship which always exist between the pastor and his people.

The attendance of our Indians at church is very encouraging and satisfactory. There are almost three hundred, every Sunday, at Mass in the church of Our Lady of Seven Dolours, the greater number of whom, are the pupils of the two schools and also, many of the Crow-Hill Indians on Sundays that they have no Mass in St. Jerome's Church. St. Michael's church is so crowded every Sunday with only our Sioux Indians that, many have neither sitting nor standing place and are obliged to remain outside the church to hear

Mass. May their faith grow in strength with their numbers. What in so many places in the surrounding country, this year the crops have been destroyed by hail storms or an entire failure, the Indians here have raised at least a small crop of wheat, oats, barley and rye. It is no doubt, owing to the prayers of the children, offered up every Sunday, by the recitation of the Litany of the Saints. We hope the prayers of those innocent little ones will also, be heard for the growth of christianization and the conversion of strayed sheep among their nation.

## DEATH OF RT. REV. BISHOP MARTY, O. S. B.

The Eyanpaha was just going to press, when we received the sad news of the death of Bishop Marty, who departed this life at 9:35 Saturday morning. Though our regretted Bishop has been ailing for some time past, yet, his death came at a moment, when least expected, which makes the bereavement of friends, to whom he had, by his excellent qualities of mind and heart, endeared himself during life, inexpressibly sad. Bishop Marty was in a special manner a sincere and devoted friend to the Indians and a zealous worker in their cause, leaving nothing, in his power, undone, to promote their christianization and civilization in Dakota, which has been the field of his Apostolic labors for the past 20 years. Let us, whom he loved in life forget him not in death, but pray for him, though, we may confidently hope he is already enjoying the reward of his labors here below.

† R. I. P. †

RT. REV. BISHOP MARTY, O. S.

B. TA.

Hekta owankayujapi Sep. 19 elian Rt. Rev. Bishop Marty ja; oape 9:35 halianna hehantu. Tancan waka šni eša tehan Dakota nagipi on litani, heon dehan wanna wokajuju hduha unkecinpi.

R. I. P.

CATHOLIC INDIAN CONGRESS  
AT

PINE RIDGE AGENCY, S. D.

Eyanpaha:—

It will undoubtedly delight your readers to learn something of the Catholic Sioux Indian Congress held, at Holy Rosary Mission, Pine Ridge Agency, S. D., July 17th, 18th & 19th, 1896.

The Indians of the different reservations aggregated a few days before the opening of the Congress around the Mission buildings of the Rev. Jesuit Fathers and prepared themselves with great zeal and enthusiasm for the forthcoming grand celebration, which they knew would be a decided success. Happily to say, they have not been disappointed in their anticipation. This Congress like foregoing ones was carried on in great harmony, sympathy & love. The good example of the neighboring reservations had a powerful influence upon the good will of the people of Pine Ridge Agency. Therefore, they crowded in great numbers to the Mission, pitched their tents as closely as possible to the Fathers' dwellings and hearkened with great joy to the announcements of the Rev. Superior of the Mission, Father Al. Bosch. The Rt. Rev. Bishop Martin Marty O. S. B. having arrived two days previous to the commencement of the Congress there was no delay in the performing of the exercises. Each day of the meetings was heralded by the pious prayers and songs of the Indians, who at an early hour arrived at the chapel of the Mission. In order to make a deep impression upon all the Indians present and to afford ample room for every one the solemn exercises were held outdoors near the meeting house, where a beautiful altar decorated with all kinds of flowers and especially adapted for the occasion, was erected by the good Jesuit brothers and noble hearted Franciscan sisters. It was a grand spot to assemble there and a still grander sight to be surrounded by a multitude of 2000 persons all eager to assist at Mass and to hear the word of God spoken to them. Accordingly his Lordship thought it wise to have a solemn High Mass celebrated during the three days of session, aided by a deacon and subdeacon. On the first day solemn High Mass was sung by Rev. Father Zahm S. J. of Buffalo, N. Y. who is the director of that College and who had given an excellent retreat to the Ven. Sisters of Rosebud and Pine Ridge A'cy. Deacon on that day was Father Bernard O. S. B., subdeacon Father Francis O. S. B. After High Mass and the partaking of a plentiful repast the first session was opened by congratulating and honoring the Rt. Rev. Bishop, who in spite of his ill health had undertaken this difficult journey to see once more his faithful Indians. You may imagine the feelings of his heart when taking hold of the hand of every individual present he

bestowed his episcopal blessing upon him or her. The reception lasted almost an hour and during it the fervent souls of the Dakotas put forth all their energy in ringing hymns and holy songs. It was a grand sight and exceedingly rejoiced the heart of the beloved Bishop. After the soul stirring reception the announcements for the following day were made and then everyone peacefully sojourned. The sermon preached on the first day was an able effort of the Rev. Father Dignmann S. J. and made undoubtedly a deep impression upon his hearers. His subject was faith, active, real and living. As on the first day so also on the second the celebration of a solemn Highmass, sung by the Ven. Brothers and Sisters of the Holy Rosary mission and officiated by Rev. Flor. Dignmann S. J. celebrant, Francis Gershwyl, O. S. B. deacon & Joe. Lindebner S. J. subdeacon, ushered forth the grandeur of the occasion. Again all the Catholic Indians had assembled to be present at the august sacrifice of the mass and to thank their Lord for the great gift of faith so beautifully demonstrated and explained on the previous day. The subject of the sermon preached by Father Bernard O. S. B. was an ample illustration of the love of God and our neighbor and how we can make life happy and peaceful. It was listened to by them with great attention and may hope for their spiritual benefit and amelioration. The afternoon session was of great importance as it brought out the ideas, desires and wishes of the presidents of the different societies on the various reservations. Standing Rock, Cheyenne, Crow-Creek, Lower Brule, Rosebud, Pine Ridge all were represented and each one did due honor to his society. Their ideas in many cases were of a high order of things and betrayed good knowledge of Catholic principles. They asked for more churches and schools and particularly did they demand that no priests should be taken from them as they were so few in such an extended field of labor. They laid or put particular stress upon the Catholic contract schools and said that under no condition would they desire any other school. On the contrary they think it a great injury inflicted upon them, if the Government withdraws her aid from said schools. They are Catholics and want Catholic schools. The money the Government holds is theirs and they have a perfect right to have and to ask for schools most useful and salutary for themselves and their children. The discussion on this subject was quite animated and you could plainly discover the decided Catholic feeling. I hope it will bear good fruits.

The good wishes the speakers had for Rt. Rev. Bishop, priests, brothers and sisters were such that no one could help, but being filled with gratitude to God in having selected so many good souls, among the Dakotas. It was really an encouragement for all, particularly for the untiring zeal of the missionary.

The third day was the grandest of all; because no less than 250 received the

Holy Sacraments of Penance and Communion and more than 100 mostly adults were confirmed by His Grace. Though feeble and sick the Rt. Rev. Bishop spoke beautifully & at length of the duty of a Christian and mentioned particularly three points viz: prayer, labor and perseverance, characteristic marks of a good Catholic which lead to eternal happiness. This discourse had its effect, for soon afterwards some pagan Indians came asking for admission into the Church. The interpretation by Rev. Father Dignmann S. J. was excellent.

The priests present at the Congress were the following:

Rev. Father Zahm S. J. Buffalo, N. Y.  
Rev. Father Aloysius Bosch, S. J. Superior of Holy Rosary Mission.

Rev. Florian Dignmann S. J. Superior of St. Francis Mission.

Rev. Jos. Lindebner S. J. Missionary of Pine Ridge.

Rev. Bernard Strassmair O. S. B. Ft. Yates N. Dakota.

Rev. Francis Gershwyl O. S. B. St. Benedict's Mission S. Dakota.

Great praise is due to the Rev. Jesuit Fathers and Ven. Franciscan Sisters. They have taken every interest possible and by their liberality, hospitality and kind-heartedness merited the good will of the Indians and missionaries. May our Heavenly Father amply reward them for all the trouble they took with these many Indians and particularly in bestowing such great care upon the sick and infirm many of whom even in their poor state of health had come to the Congress and may He grant them life eternal is the pious wish of the writer of these lines.

## ANGELS OF MERCY.

I remember a few years ago hearing that veteran and silver-tongued orator, General Gibson, speaking. It was at some kind of a patriotic celebration at Columbus, Ohio.

Gen. Gibson's gaunt figure could be seen rising, and with a wave of his bony hand he hushed the thousands that composed the audience into breathless silence.

"When I was a young man," he said, "before the great struggle between the North and South, I must say that I was somewhat prejudiced against the Catholic Church. I used to picture to myself heaven. I imagined it was a grand palace, grand beyond description, because it was the dwelling place of the King of Kings, the Lord of Lords, as well as of all good Protestants. Of course, I could see no reserved seats for Catholics. They, in my opinion, had no business there.

"Well, the cry came: 'To arms!' I had the honor of commanding a

regiment, the Forty-ninth Ohio Volunteers. After a day's engagement with the enemy, in which my regiment took an active part, and after our forces were badly beaten, I looked out from headquarters. We were located on an eminence. Upon the scene of conflict, through my field glass I could see black-robed figures going among the wounded and dying soldiers. I immediately ordered my aide de camp to go down and see who were those black-robed figures and report as soon as possible to me. Returning almost breathless he exclaimed: 'O General, it was a heartrending sight. The figures are those of Sisters of Charity, who are going from one to the other, ministering to the wounded and dying soldiers. The self-sacrifice of these noble bands of women would bring tears to a heart of stone.'

"I was amazed. I concluded to make a personal investigation. I went down into the scene of the great conflict, accompanied by some of my staff officers. I did not have to go far, before coming across a black-robed figure that was cold in death. The heroine of heroines died at her post. She was not regularly mustered into the service, she received no pecuniary compensation;—what a reward will be hers. This noble woman was called to her eternal reward. Her companions were still engaged in succoring the wounded and dying. When I saw this with my own eyes on that eventful day I returned thanks on my bended knees to the omnipotent God for opening my eyes to the sublime grandeur of the Roman Catholic Church. Those grand women did not ask the suffering soldier to what church he belonged, or whether he belonged to any church; neither did they stop to inquire the side, whether it was the blue or gray, to which they belonged. They were performing their own God-given mission, aiding blue and gray alike. Black and white were alike treated by them. Subsequently I met members of the order in our hospitals, nursing with their tender hands the suffering soldier. Braving all danger, they have no fear of contagious diseases. Oh, how often have I prayed since then that God may forgive me for my first impression of the Catholic Church. I saw that Church in its true light that day on the battle field. I saw heaven as I now believe it really is, and in it were Catholics as well as Protestants.—

[YOUNG CATHOLIC MESSENGER.